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The author warns the reader that "this volume cannot claim to be written in the popular style adopted in some other volumes of the series, for the simple reason that the subject scarcely admits of being popularized." Yet the work is clearly and delightfully written, and we think any reader who would be in the least inclined to look into these great subjects would be held from the first chapter to the last.

The limits set for this notice do not admit of quotation, although the temptation is strong. The author's appreciation of his subject is partly seen in this passage :

In one sense Origen had no enemies. Nature is not so prolific in men of his moral and intellectual stature as to keep up an unbroken apostolical succession of this sort. These choice spirits that tower like Alpine peaks above the general level of humanity appear only at intervals upon the stage of history. They are, indeed, "the world's epoch-makers," the uncrowned kings of learning, thought, and science. . . . No one can study his life and writings without being impressed with the greatness of his personality and the versatility of his genius. His work in any single department of theological study would have brought him fame, but he excelled in all departments. . . . He was also at the same time a great Christian preacher, a believing expositor, a devotional writer, and an orthodox traditionalist (p. 213).

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

DER "VERDIENST"-BEGRIFF IN DER CHRISTLICHEN KIRCHE.  
Nach seiner geschichtlichen Entwicklung dargestellt von  
KARL HERMANN WIRTH. I: Der "Verdienst"-Begriff bei  
Tertullian. II: Der "Verdienst"-Begriff bei Cyprian.  
Leipzig: Dörffling & Franke, 1892 and 1901. Pp. 74; 184.  
M. 1.20; 3.60.

IN these two monographs the author has collected valuable material from the sources, and has analyzed and expounded it with great clearness. On the basis of Tertullian's sentence, "*Nemo indulgentia [sc. Dei] utendo promeretur, sed voluntati obsequendo*" ("De exhort. cast.," 1), he sets forth the threefold classification of actions which makes possible the conception of merit; *i. e.*, (1) acts inherently evil (*inlicitum*), (2) acts morally permissible (*indulgentia Dei*), and (3) acts involving special sacrifice (*voluntas Dei*). By renouncing the privileges of the second class and by voluntarily assuming the sacrifices of the third class, one may earn (*mereri*) a reward, the value of which is proportioned to one's merit. Fear of punishment and hope of reward are the motives of the Christian life. This commercial conception of

salvation was by Cyprian elaborated into the institution of penance under ecclesiastical supervision. The main part of the discussion is devoted to an exposition of the material gathered. A brief critique at the close of each volume shows the close parallel between the conception under discussion and the ethical ideals of Roman stoicism. Great importance is attached to the pagan education of both Tertullian and Cyprian; and to paganism is attributed their merit-system of morality.

The greatest value in the books is to be found in the painstaking collating of quotations and references. In evaluating the material the author's hostility to legalism leads him to emphasize its mechanical details to the almost total exclusion of the religious elements which modify this legalism. The somewhat audacious summary of the teaching of the New Testament in three extremely anti-legalistic texts (I, p. 52) is made the basis of the assertion that legalism must have a non-Christian origin. But do we not find, in the Shepherd of Hermas and in Justin's Apology, the germ of the merit-system? Did Tertullian do more than give explicit formulation to a conception already implicitly accepted by Christians? An investigation of this sort should precede the author's conclusion. It would have added to the value of the first monograph, if the difference between Tertullian the Catholic and Tertullian the Montanist, which is hinted at on p. 35, had been observed in the use of sources. The reader feels in both monographs that he has been studying phrases rather than fathoming the thoughts and ideals of the men in question; but the study is valuable as a contribution to the history of Christian ethics.

GERALD BIRNEY SMITH.

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ANSELM AND HIS WORK. By A. C. WELCH. (= "The World's Epoch-Makers.") New York: Scribner, 1901. Pp. xiv + 251. \$1.25.

ANSELM is a conspicuous figure in the history of theology and philosophy. As a scholastic he is second only to Thomas Aquinas; as an ecclesiastical statesman he exerted a mighty and wholesome influence at a critical period in English history; as a monk he was exemplary; as a saint he has no superior. There are numerous biographies and monographs of Anselm, but there was no short comprehensive sketch which showed the man in his historical setting, and treated him as seen in his principal works. This service we think Dr. Welch has rendered in the volume before us. Perhaps the chapter